764 tings hidden in woods. Mutilations: scratching soon after death; finger amputation. Sacrifice of relatives. Widow pays parents-in-law before eating. Mourner pays to waive taboos. Taboos laid on community: boat travel stopped for ... days; offender pays mourners. Name taboo for ... months; until mourning ceremony; change name at death of namesake. Deerskin dance, Jump dance
765 taboo for ... days. Mourning ceremony.--Family mourning ceremony: fixed number of days after death; mourners washed; ceremony removes meat taboo only. Group mourning ceremony: held for prominent persons only; warriors only; spring only; summer only. Other tribes invited; loans by mourners; given under flat shade; fence and flat shade. Dance inside structure, in open; center pole. Formal seating allotments. Professional performers. Images made by another tribe; some burnt; given to individuals, to visiting tribes only, given irrespective of tribe, to performers only; images thrown to crowd. Offerings put in hut, hole; single stationary pole for all offerings. Sham battle. Everyone in tribe washed; mourners only washed. Post-washing activities: dancing; eagle sacrifice.

## KNOWLEDGE AND BELIEFS

### Counting, Calendar, Directions

802 Counting.--Count with twigs between fingers. Beads over rod for messages; as calendar. Stick
805 mat for messages. Calendar.--Numeral names for months; 2-solstice calendar. Months recorded on sticks. Charcoal marks inside house for month record.

### Therapeutic Knowledge and Beliefs

75 Herb doctoring: knowledge purchased from older person; doctor sings or dances; doctor employs assistant.

### Beliefs Concerning Natural Phenomena

821 Cosmography: world a person, tree, animal; multiple heavens. Sun and moon: sun an animal; moon an animal; figure in moon coyote, dog, river. New moon: children have hair cut, dance. Eclipses: any bird, condor, blue jay, bug, coyote, puma, raccoon, gopher, rattlesnake eating sun or moon; moon's husband lying on her; coyote's tail in front of; condor in front of sun, moon. At eclipse strike plank or canoe; hold raccoon skin on stick; men go to woods or mountains to make medicine; turn vessels over; throw out food, turn over canoe. Falling stars: explained as stars wanting to change place; stars dead man's eyes. Milky Way: is dust from running animals, birds, elk, deer, mountain sheep, bear, frog, prairie falcon, ducks, snakes;

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[Klamath Reservation]



539 Since you have been gone we have been doing very well. No one has done anything very bad, only little cultus' things

539 .75 You, Dave have lived with me at the Agency ever since the Agency was formed. Now everything is straight except the Doctors. They are all the time bad. Link River Dr is making some trouble. He says that the Skookum Dr is giving his poison and making some people sick and the Skookum Dr says that the other Doctors dont tell the truth about him.

One time we made law at the Agency about Skedaddle's† child and also about Charly Preston's old woman. Two Modoc Doctors, old Chick Chick and Susie accused Link River Dr. of killing Skedaddle's child which he owned up to and now they say that he is making the old woman at Chas. Prestons sick and all the people tell Link River Dr that he must cure her

We all told him that he killed Skedaddle's child and now he wants to kill the old woman; that we don't want him to do that way any more; that we have made him quit a great many times before and that if he dont stop now and make the old woman well we will put him in the guard house, and Mr Dyar will help us. Chick Chick said that the old woman was partly sick from his poison but he would take it away—which he did—and promise to give no more. Chick Chick said that he had given her crow poison, but now took it away. After lawing about these things we told the Link River Dr. that he must cure the old woman, so he came and after working on her for, maybe two hours she got better, but the Dr became very sick and said that he could not make her all right, that some times when he gave poison he could cure it without getting sick himself but he could not in her case.

Old Tutopkacks was sick and Mr Dyar told me to tell Skookum Dr. to cure him. I did so and he told me that he had no medicine then. I told him not to talk that way, and he then said, well you bring the old man to my house. So Blow went and took the old man over in his sleigh and he staid there one night. In the morning I told Skookum Dr that he used to say that Tutopkacks was his brother. Now he seemed to be mad at him. I also told Tutopcocks that he had told no chiefs that the Skookum Dr was making him sick, and now I wanted them both, as he was now at the Drs. house, to tell all about what was the matter. Tutopcocks then said that every night he was afraid of the Skookum Dr. and that one time when the Dr. came to his house he said to him, Dr.—what is your tumtum?‡ You are the hias§ Dr. Now I don't want to die. I want to get well Tutopcocks then said to Skookum Dr, I don't say that you make me sick, I only say that I want to get well. Ortugul's wife then said to the old man, what do you talk that way for. You first told the chiefs that the Skookum Dr made you

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sick now you all the same as lie Maybe you are afraid of the Dr. Then I (Allen David) said to the old man, why do you talk that way. You told us that the Dr. was making you sick, and now you tell him another way. Maybe you want to make the Dr think that I want to mammook skookum law‖ on him and that I have been lying. 539 75

Then the old man got mad and started out as we supposed for only a moment, but as he didn't come back immediately some one went out to look for him and found that he had started for home on foot and had got a long way off, leaving his wife and all the congregation [?] in waiting. The old man was skookum# sick but he got so mad that he walked all the way from the Dr's house to his own away up near Ortugul's. Proably he though that we were not any longer his friends and he didn't care if he died in the snow on his way back.

Allen David

The Skookum Dr. says that he gave the old man medicine six times and did the best he could to make him well, but finally got tired. That he didn't want the old man to die. I dont want to kill the old man my brother. Perhaps Dave will think that I want to kill my brother, but I don't want him to think that way. The Modoc Drs. at Yainax say that I made the old man sick but they lie. I think they are mad at me because Dave Hill—my tillicom**—fought their friends and got pay for it from the soldiers and they think that they will get me into trouble and get Mr. Dyar to punish me. I have tried a long time to cure the old man until I am hias†† tired but can't cure him. He is skookum sick. Sometimes the Boston‡‡ Drs do the best they can but their patients get worse and become very sick, and it is the same way with me and the old man. At the time Solomon was sick the Inds. came near making me wild until Mr Dyar came down and gave me a good heart. He has also given me blankets axes and cow, and I have thrown away that old cultus tumtum##

Skookum Dr.

* Worthless
† Henry Jackson
‡ Heart, here intention
§ Big
‖ Make strong law, prosecute
# "Powerful," very
** Fellow, relative, band member
†† Here, very
‡‡ American
## Worthless view

MORE FROM ALLEN DAVID

After we had had our talk at the Agency I sent word for all the people to come to my house to talk about these things, and see who would agree to listen to what Dave, Tecumseh and I had said, and who would get our hearts and who would not. I told them to come on Sunday the Lord's day and we would all the same as mammook 539

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539 church,* we would make good hearts and the Lord would mammook close nanich† us on his day. So some Yainax Inds.–Brown Mosenkosket and some Modocs, some Lake Inds. some Chiloquin's people and some of all the Inds. came. Chikaskane first spoke and said that at first he had a bad heart. That the chiefs first listened to the Agents and got their hearts; that they had put him in the guard house which was right, and Mr Dyar was also right for he was in the wrong and all the same as said to the Chiefs & Mr. Dyar, 'here, you mammook law‡ on me', Their hearts were all right while I was wrong and deserved what I got. Now I throw away all that old bad heart.

I–Allen David–first got a close tumtum§ and throwd away all cultus‖ things and then Dave came to the same conclusion. He said yes, I'll not whip my wife any more, nor gamble, nor shoot myself but will live like a white man. Now all the following persons have come to a skookum tumtum# to do the same, and are going to help me, viz Chek-askane–Brown Mosenkosket–Frank–George (Tecumseh's tilacom)** Bob (Williams R.) Allie–Chas. Brown–Bob (Allen David's) Audly–Yatchoos–Ben (Long Johns Bro) Dawish–Chilowis (Jacks tilacom) Say May–Tobakelly–Oder–Captain's Bob–Bill (Bobs Bro.) Jim Heart.

Jim Heart said now I will quit lying, gambling and every such bad thing. My father is a Doctor but I say all right suppose you mammook law on the Doctors. They don't want to mammook hias copa nisika,†† but the chiefs want to do that–they want to raise us up. I have been afraid of the Doctors and I have paid them nearly all that I had

Tobakelly said–'At first I didn't want to listen to these things, didn't want to get a close tumtum. Didn't want to go to the law house, but wanted to elip‡‡ the chiefs. Now I throw that away. All the young men want to get Dave's tumtum and I say yes. Mr Dyar has stopped gambling and I say all right. I want to help the chiefs and Dave.

Allie said, Now Dave and My Brother Tecumseh has gone all the same as chaco halo.§§ They always listened to Mr Dyar and always conducted themselves properly, but I didn't always get their tumtum. If I had I should not have been punished by the chiefs. Now I think I will all the same as take their place and help Mr Dyar and the chiefs. I have a good wagon and ride in Tecumseh's sleigh. I look after Tecumseh's horses and other property. I don't want to be lawed any more, and think if I always behave myself, shall not be as I was a short time ago when I paid a horse when Blows wife lied about me. I didn't do what she said I did but I thought best to pay the horse and stop the talk, but if I never give occasion for such things, they will probably never come.

• [95] Now Allie sends this to Tecumseh. At the time you started I was

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sick and I got rapidly worse I called Susie and Alex Wilson and they both said I should die. Then I went to Chiloquins to see Modoc Doctors and they told me that I was very sick. I got frightened and sent for Jennie. The Doctors told me that she made me sick. She came and helped my throat but not my chest. I have paid the Doctors a good many things. Paid Jennie a Blanket. Finally thought—I was going to die; thought that I would send word to Tecumseh not to feel bad about it. I have made up my mind that if he dies before he gets back I will bear it the best I can, and I thot I wanted him do [sic] do the same. 539 75 •

Night before last Jennie told me now I kilipie‖ all my poison and you will get sick no more. Now I cure you. If I am not sick tonight I shall think that she has cured me.

Allie

* Hold church
† Take good care of
‡ Make law, here prosecute
§ Good heart
‖ Worthless
# Firm intention
** Relative or fellow band-member
†† Make us great
‡‡ Get the better of
§§ Vanish
‖‖ Reverse

WILLIAMS RIVER BOB SAYS,

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Now Mr Dyar writes this letter for us and I think you will see it. We are getting allong [sic] first rate. I am trying to help Mr Dyar and Allen David and remember what Dave & Tecumseh told us. I close nanich Tecumseh's boys. We all the same as live in a big corrall [sic] but don't want to jump over the fence. You must not think that we will get cultus while you are gone, on the contrary we are trying to keep your tum tum, and are getting along first rate.

Bob

ALLEN DAVID SAYS

Bliwas Lackie* you first made me chief and told me that you would try and get a salary paid to me. You wrote to the Tyee about it several times and then told me that he said he could not pay me. I then got Mr Dyar to try with the same result. Then I said I would quit. Now Mr. Dyar wants me to continue as Sub Chief, and I have concluded to do so. Now I want you to see what can be done about getting pay for me while you are in Washington. I was not here when you left or I would have spoken to you about it.

[p. 342-B]

553 coins it, and soon all are using it.

Personal names are freely used at all times, but within the family kinship terms are more commonly applied. There are also age status terms for direct address or in reference to an individual as "newborn baby," "infant," "child," "youth," and so forth.[10]

855 757 Throughout infancy the health of the child is a matter of considerable concern. Whenever he cries and cannot be pacified by feeding, the parents fear that he is ill. For certain obvious physical ailments there is a variety of simple home remedies known to most adults. For stomachaches, warm ashes are held over the abdomen, and sagebrush tea may be administered orally. For a fever, sagebrush bark is mashed, mixed with warm water, and rubbed on the child to produce sweating. Deer grease is applied to burns. Pine pitch is rubbed on chapped faces and is also used to heal sore eyes. These and similar remedies serve for both children and adults.[11]

• 75 Ailments not so readily diagnosed require the services of a shaman, who then demands a large fee. Shamans are believed to send diseases to individuals, particularly through the medium of bad dreams. A child's nightmares are, therefore, taken as an indication that some shaman is trying to sicken the child. A curing ceremony must then be held either by the suspected shaman or another of equal power. Some [841] women try to prevent children's nightmares by placing a cloth or piece of fur stained with menstrual discharge under the sleeping child. Shamans fear the contamination of a menstruating woman and are unable to use their powers in the presence of one.

EARLY CHILDHOOD

857 simple amusements for themselves. They erect piles of dirt, mark in the sand with sticks, or [865] make neat rows of sticks on the ground. Older children are punished if they try to bother the youngsters at play.

[864] Until the age of six or seven, boys and girls play together as much as they wish. When a bit older they will be warned not to be intimate with members of the opposite sex, but young children often play at "man and wife" in imitation of their elders, using the proper status terms for husband and wife and pretending to keep house. The boys go off to hunt, and the girls wait for them to bring meat home to cook. Such play is not discouraged, nor is it apparently encouraged.

Small children also enjoy pretending to be very old people. In this game they hobble around on canes. One old lady of eighty laughed as she recalled playing in this manner:

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[10] Spier, pp. 61-68.

[114] [11] Therapeutic knowledge and beliefs of the Klamath are mentioned in Voegelin, elements 4469-4511.